Jany 28, 1898.— 1 M. — 12.75 De La Mare.

The Literary Club and Church Work

Woman's Board of Home Missions of the
Presbyterian Church
156 Fifth Avenue, New York

The Literary Club and Church Work.

That the woman of the present day is indebted to her club in many ways, no one who is intelligently informed on the subject will deny. An almost entirely modern institution, one of which our grandmothers knew nothing, in these latter days their name is Legion, and the woman who does not belong to one of them, to say nothing of two or three, is almost the exception.

For more than ten years we have had the privilege and pleasure of membership in one such club, and know whereof we affirm when speaking of the matter of indebtedness. Not the least among the many resultant benefits is, and ought to be, the getting accustomed to the sound of our own voices, and consequent ability to give to our fellow members any helpful thoughts that may come to us, or the little experiences in our own lives that we are prompted to share, sure of the "good comrade" reception that will be given them.

Of course this obtains more particularly in the smaller clubs, but even more in the larger clubs must one rid herself of herself, and

having something to say, say it—putting aside all self-consciousness.

Such training makes us independent in thought and expression — or ought to; and brings together such different phases of mind, requires so much alertness of thought, is such a constant drill in manner and mode, that there is little excuse for slovenly habits of thought or expression.

This one line of thought, this one benefit of the many, is what presses on our heart and conscience the strong feeling that we of this generation who have been so highly favored have no right to selfishly absorb and enjoy; no right to refuse to use what ease or strength we may have acquired in this way, when we are asked to help in the woman's work of our churches.

It is curiously true that the one is harder than the other; perhaps because of our diffidence about speaking to one another of sacred things. But that is only a reason for more determination in the matter. If it is *right*, if we can help one another in such ways, if we can do Christ-like work, we should not hesitate because it is not easy. Now, is such work right? And can we help by and in our Women's Meetings if we are so determined?

That is a question that can only be answered with a vigorous *yes* by every woman who keeps her eyes and ears open, and who will put herself in the way of knowledge.

March 1898.— 500.—$8.00 — De La Mare.

FIELD ECHOES

1st Voice.....

Missions in the Southwest.

A letter from a missionary in Arizona bears this message: I preached ten sermons during the six Sabbaths just past, taught a Sunday school class each Sunday, and during the week taught the Sunday school lesson to the native (Indian) teachers, so they could teach their classes. Our Sunday school classes range in number from twenty to fifty each Sunday. We have six classes beside the primary. The children have contributed wheat to the amount of sixty cents to the Bible cause.

2d Voice.....

Indian Missions.

A missionary who has served twenty-five years in Southern Arizona, writes: The school among the Pima and Papago Indians at Tucson is the pride of all our Indian work in Arizona. This school has given us two young men who are preaching the gospel. We need some one who will take hold of the advanced young men and prepare them for evangelistic work. We need eight or ten Indian helpers who will go where white men could not go, and who will preach the gospel to our people. Civilize and Christianize the Indians, and they will be a great power for good. Missionaries and mission schools save Uncle Sam many lives and millions of dollars.

3d Voice.....

Missions in the Northwest.

A Montana missionary gives in the following paragraph a glimpse of his work: As I go from point to point visiting my people, I distribute cards, Sunday school papers, magazines, etc. It is very interesting and very sad to see how sin and ignorance rankle among the people. At one house I found a young man who was raised in London and led the choir of a prominent church there. But he wanted adventure and has finally become a "cowboy," married a "half-breed" Indian girl and lives in obscurity and poverty. He now doubts if there is any such thing as religion. The next house, five miles away, contained a family of father and mother and twelve children. The father is from New York State, but he and his wife have spent many a hard winter in North Dakota and Montana. All his children, boys and girls alike, can ride a "bucking broncho," or "take a hand at poker," or "swear like a trooper," but they scarcely know who Jesus is or any of the story of His love. They asked a neighbor, who a short time before my visit, read to them a religious story in which the name of Jesus occurred, "Who was Jesus?" Their nearest school is twelve miles away; they are too poor to go away to school, so only two of them can read in the second reader.

4th Voice.....

Curtailment.

The following is a paragraph from a teacher whose school was one of those closed for lack of funds: It makes me feel lonely to look up toward the little church and remember that very soon I shall cross its threshold no more, and doubly so when I think that the school door must be closed and no missionary be here another year. Oh, if those whose purses are so full could only realize the great need of the work and how much good would result from the gifts which, to them, would be no sacrifice at all! May God bless the work which has been done here, and open the way for help to be sent soon.

5th Voice.....

Work in New Mexico.

From New Mexico a missionary writes: I have just returned from a trip through our country. I was kindly received everywhere, and the people with whom I came in contact seemed hungry for the Word of Life. One old man came over the mountains some thirty-five miles to be present at the communion, and remained for the service next morning and then left for home to get to work again. I was saddened to see how few of the people can read, not more than one-seventh of those attending the service. There are about thirty villages, with from twelve to one hundred children of school age in each, and not a school of any kind within their reach. Everywhere I went the people were pleading for schools.

6th Voice.....

Mexican Work.

From one of the schools in New Mexico, which the Woman's Board supports, comes this word: The Penitentes still continue the practice of their cruel religious rites. I went out last spring to see them. The sight was horrible. Among them were young boys with sackcloth tied over their heads. Some of them were carrying heavy crosses, others whipping themselves till the blood ran down their backs. It was a relief to look away from the sickening scene to our grand mountains and beautiful valley.

Another teacher writes: We now have the lumber on hand to roof the teachers' home and school building, which will be a great improvement on the mud roof; beside our church has money to purchase a plain communion set and new hymn books. Our converts are all sons and daughters of our own members, and their souls are precious to us.

7th Voice.....

Mormonism.

A missionary from the Mormon field says: I feel that the church papers should ring with the thought that statehood has not done away with Mormonism, but if ever there was a time to hold and keep the Christian work that has been begun, it is the present. Fifteen hundred missionaries have been sent out of Utah this year to different parts of Europe and our own land. It seems as though the indifference and irreverence of the young people is such that if our work here were given up, Utah would, in a few years, fall into a state of infidelity and unbelief. The Mormons are preaching against our church more vigorously than for a long time. Apostle Teasdel said last Sabbath in the Tabernacle that these outside churches were followers of the black prince, and on the same Sabbath in Sunday school, the members of each class were told not to go to the meetings of the outsiders. Every possible effort is being made to merge the high schools of Utah into Mormon academies, colleges and universities.

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Still another writes: There are at present four great temples in Utah, each of which cost millions of dollars. These temples have been built at the expense of the poor people of Utah. Among the ignorant and superstitious people of papal lands great and costly cathedrals may be seen in strange and startling contrast to the poverty and squalor of the people. The same is true of the Mormons. The people are robbed by the ecclesiasticism which predicates salvation on ordinances and ceremonials. Ordinances are held up as the way to salvation. The people will give their earnings to the priests of religion if they can be excused from repentance and a holy life.

9th Voice.....

Foreigners in our Land.

A most successful work among the Italians in St. Louis is being carried on under the Board's support. The minister in charge writes: Although we encounter so many obstacles, still sometimes it happens that the work is appreciated and praised. An Italian physician who arrived lately in St. Louis came twice to our meetings and said to a friend in a private conversation: "I would God that all the Italian colony of the city was going to listen to Mr. G——, for his work is a moral reconstruction." A man and his wife were well pleased to have our cottage prayer meeting in their house, but the wife's mother was so frightened that she turned aside, took her rosary from her pocket and during the whole service went on counting its beads. The same old woman is in possession of a letter published in New York by the "Progresso Italo-Americano" Press, which letter claims to have been written by Jesus Himself to his followers on earth, and promises many absurdities to those who keep it always on their breast. Some time I hope I may send you a translation of it that you may see what is the condition of these poor people.

10th Voice.....

Mission Work in the Cities.

Such a large proportion of the population of our leading cities is foreign, that facts concerning the conditions in one are practically true of others. "The report of the United States Commissioner of Labor shows that of every one hundred aliens fifty-nine were illiterate in the slums of New York, and that of every one hundred illiterate aliens there were seventy-six males of voting age. There are foreign cities within the limits of New York where scarcely a word of English is spoken, and the people are under the domination of ideas utterly foreign to American principles. That gospel which in Talleyrand's day, according to his own admission, made Geneva the grain of musk that perfumed all Europe, can make of these oppressed of the earth, these friendless and godless unfortunates, men and women of might and of God."

March 12th 1898. — 3m. — $10.25 DeLaMare.

Woman's Board of Home Missions of the Presbyterian Church.

NO. 156 FIFTH AVENUE, NEW YORK.

PARLIAMENTARY RULES

FOR MISSIONARY SOCIETIES.

1. The President should take the chair promptly at the hour appointed for the meeting and should open the service with Scripture reading and prayer.

2. After devotional exercises the Secretary* should read the minutes of the last meeting. If the Secretary is absent, some one should be elected to take her place temporarily. When the minutes are read, the President should say: "Are there any corrections? If not the minutes stand approved as read." If there are any corrections, they should be made during the reading or at its close, and the President should then say: "The minutes as corrected, stand approved."

*It is the duty of the Recording Secretary to keep the minutes and give all public notices through pulpit and press. It is the duty of the Corresponding Secretary to conduct the correspondence with individuals and societies, under the general supervision of the President.

17. The object of the motion "to postpone indefinitely" is to entirely remove the question from before the assembly. It is debatable. No. 14 is more useful, as that is undebatable.

18. When any member notices a breach of order, she can rise and say: "I rise to a point of order," which she must state without debate, when the President decides at once whether the language used was "in order" or "out of order."

19. When a member is dissatisfied with a decision of the President she may appeal from the decision, saying: "I appeal from the decision of the Chair." If seconded, the President shall say: "Shall the decision of the Chair stand?" and take the vote without any debate, and announce the result. Either a majority or a tie vote sustains the Chair.

COMMITTEES.

20. A committee usually consists of three or five members, and ordinarily is appointed by the President.

21. The first person named by the President is considered the chairman of the committee.

22. When a committee is expected to report at same meeting, they ask the President for leave to retire. When ready to report, the chairman reads the entire report, and some member should move that the

report may be accepted. If carried, this simply discharges the committee, but does not adopt their suggestions, if they make suggestions. In that case, another motion is necessary, namely, *to adopt*, for accepting a report is not adopting it as the action of the entire body. Frequently the motion —and this is the preferable form—is, "I move we *accept and adopt* the report," in which case no further motion is necessary.

23. When a committee to nominate officers is ready to report, the President should ask another to take the chair, unless she has most positively refused to serve for another term, and is sure she will not be renominated.

24. While business is going on no one should engage in private conversation without express permission; nor should members address one another, nor any person present, but through the presiding officer.

25. In all times of perplexity, the President should remember the advice of a great writer on parliamentary law that, "the great purpose of all rules is to subserve the will of the assembly rather than to restrain it; to facilitate and not to obstruct the expression of their deliberate sense."

One cent each, 75 cents per 100.

No. 71.-4th Ed.-8, 1898.

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3. The following is the customary order of business, after devotional exercises:

1. Reading minutes and approval of the same.
2. Reports of standing committees.
3. Appointment of special committees.
4. Unfinished business.
5. New business.
6. Report of special committees.
7. Adjournment.

4. At the annual meetings the order of business is necessarily somewhat different, and may be as follows, after devotional services:

1. Roll call by the Recording Secretary.
2. Reading minutes of last meeting, and approval of the same.
3. President's address.
4. Report of Corresponding Secretary.
5. Report of Treasurer.
6. Appointment of committees as nomination, on resolutions, etc.
7. Addresses.
8. Business matters.
9. Report of nominating committee and election of officers.
10. Report of committee on resolutions.
11. Adjournment.

MOTIONS.

5. All business should be brought before an assembly by a motion. When a member makes a motion it should not be debated or acted on unless it has been seconded.

6. When a motion is seconded, the President should distinctly state the motion and say: "Are there any remarks?" If no remarks are offered, then the President should put the question thus: "All who are in favor of the motion will say 'Aye.'" When those

in favor have voted, the President should say: "All who are opposed, will say 'No,'" and should then announce that the motion is carried or lost as the case may be. If there are any remarks, the above question should be put as soon as the debate closes.

7. Any motion can be amended by adding to, inserting or striking out a part, but the amendment cannot be acted on unless seconded.

8. An amendment should always be voted on before the original motion. If lost, then the original motion is considered, but if carried, the President should say, "All who are in favor of the motion as amended, will say 'Aye,'" etc.

9. An amendment can be offered to an amendment, but no further amendment is in order. When an amendment to an amendment is offered, it must be acted on first, then the amendment must be acted on, and then the original motion.

10. The following motions are not *debatable*, and no debate, therefore, can be allowed on them, viz.:

1. To adjourn.
2. For the order of the day.
3. To lay on the table.
4. For the previous question.

11. The following motions cannot be *amended*, hence no amendments to them are allowable, viz.:

1. To adjourn.
2. For the order of the day.
3. To lay on the table.
4. For the previous question.
5. To reconsider.
6. To postpone indefinitely.

12. A motion to adjourn is not in order when any member is speaking, nor when a vote is being taken. It takes precedence of all other motions except to "fix the time to which to adjourn," to which alone it yields. If lost, it cannot be repeated until some intervening business has been transacted, when it is in order.

13. A motion, or call "for the order of the day" does not need to be seconded. When made, the order assigned to that particular time must be called up, unless by vote it is postponed to a given time, or for a few minutes that the subject under consideration may be finished.

14. The object of the motion "to lay the question on the table" is to postpone it for the present that it may be taken up at some future time.

15. The object of the motion "for the previous question" is to suppress debate and bring the assembly to a vote.

16. The motion "to reconsider" must be made by one who voted with the prevailing side, and is debatable only when the question to be reconsidered is debatable.